DOCUMENT RESUME

ED 025 591 VT 004 336

By- Johnson, Benton; And Others

Religion and Occupational Behavior; An Annotated Bibliography.

Oregon Univ., Eugene. Center for Research in Occupational Planning.
Pub Date 66
Note- 26p.
EDRS Price MF-$0.25 HC-$1.40
Descriptors- *Annotated Bibliographies, *Behavior Patterns, Ethnic Groups, *Occupational Choice, Occupational Guidance, Occupational Information, Religious Cultural Groups, Religious Differences, *Religious Factors, Social Influences

This bibliography presents 56 works of current literature in the area of religion and occupational behavior. In general, the items included have a publication date of 1951 or later. Older works have been included only if their influence on the field remains great. Theoretical and speculative works have been incorporated only if they appear to have affected the kinds of questions researchers have asked or the interpretations they have offered. Most research conducted outside the United States has been excluded. In order to achieve a degree of uniformity, the hypotheses, research procedures, and findings of the empirical research articles have been annotated according to a standard format. (CH)

Religion and Occupational Behavior

AN ANNOTATED BIBLIOGRAPHY

Prepared and Edited by
Benton Johnson, And Others.
Charles C. Langford
Richard H. White
R. Brooke Jacobsen
John D. McCarthy

Published by

CROP

CENTER FOR RESEARCH IN OCCUPATIONAL PLANNING.

UNIVERSITY OF OREGON - EUGENE.

ED025591

VT004336

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

ED025591

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

RELIGION AND OCCUPATIONAL BEHAVIOR

An Annotated Bibliography

Prepared and Edited by

Benton Johnson
Charles C. Langford
Richard H. White
R. Brooke Jacobsen
John D. McCarthy

Published by the Center for Research in Occupational Planning
University of Oregon, Eugene
1966

The CENTER FOR RESEARCH IN OCCUPATIONAL PLANNING was established in March, 1965, with funds granted by the United States Office of Education under provisions of the Vocational Education Act of 1963.

F O R E W O R D

Although interest in the relationship of religious involvement to occupational behavior has increased in recent years, investigators are far from agreed on the nature of this relationship, or indeed on whether any relationship worth noting exists at all. Are Catholics producing as many scholars as Protestants? Do white Protestants have higher rates of occupational mobility than Catholics? Do parochial schools adequately prepare their students for the more lucrative and demanding jobs of urban life? Some findings are fairly well established, but even in these cases it is often hard to discern how religion itself is responsible for them. What does religious teaching proper have to do with the fact that Jews have outdistanced other immigrant groups in attaining higher educational and occupational status, or with the fact that Protestants are more likely than Catholics or Jews to go into school teaching?

The lack of a body of established, theoretically integrated findings in this research area can be traced to several sources. First, until recently, social science investigators have simply not done much work in the area. Secondly, the research questions that have been asked have not been based on theories drawn from general sociology or from hunches based on a thoroughgoing familiarity with contemporary religion. Instead, researchers have tended to draw on Max Weber's thesis concerning the relationship between Protestantism and capitalism. Weber's thesis is intriguing, but it has not yielded much insight into the situation as it currently exists in the United States. This may be due in part to the failure of investigators to follow carefully what Weber actually said in developing their hypotheses and instruments.

But even if they did follow him carefully, there is a high probability that their hypotheses would not jibe with present reality. His theory was, after all, developed primarily to account for events that happened several centuries ago, and it is not generally agreed among historians that Weber was even right about what took place then.

Thirdly, social scientists may be handicapped in developing new insights in this area because they have no clear working idea of what it is about religion that makes a difference in people's behavior. A large number of indices of religiosity are in common use but few of them have been based on an explicit model of how religion works. Yet it is obvious that these indices reflect a variety of rather different but largely implicit assumptions concerning the nature of the religious factor. Some indices imply that theological conviction is the source of that which distinguishes the religious person from the nonreligious. Other measures imply that it is the life of prayer and communion with God that counts. Still others assume that group affiliation or participation is the key factor. As C. Y. Glock has pointed out, the various indices in use may be measuring factors that vary independently from one another. Fortunately, some progress toward working out explicit models of religious influence is now being made. Gerhard Lenski and Andrew M. Greeley, for example, have both suggested that religion be treated as a group phenomenon, i.e., as a body of people with a common identity who share certain norms and who communicate regularly with each other. This is not a radical or a new way of looking at religion, but the very fact of pointing out how religion can be conceptualized within the framework of a more general discipline may suggest research strategies and hypotheses that have so far been

overlooked. If a guess may be ventured, social scientists of the future who investigate the effect of religious commitment on occupational behavior will pay less attention to the Weber thesis and to the effects of theological conviction or devotional habits, and more attention to finding out what the occupational norms of particular religious subcultures are really like.

We have brought together in the present bibliography much of the current literature in the area of religion and occupational behavior. No attempt has been made to include everything that has been published on the subject. We have concentrated on what in our judgment are the most important research reports of the last decade and a half. Works older than that have been included only if their influence on the field remains great. Theoretical and speculative works have been incorporated only if they appear to have affected the kinds of questions researchers have asked or the interpretations they have offered. We have excluded most research that has been conducted outside the United States.

A uniform set of abbreviations has been used throughout the bibliography. An effort has been made to keep at a minimum the number of words in each summary. The hypotheses, research procedures, and findings of the empirical research articles have been annotated according to a standard format.

Eugene, Oregon
August 8, 1966

Benton Johnson

LIST OF ABBREVIATIONS

1. General

att - attitude

B.A. - bachelor of arts
B.S. - bachelor of science

coll - college

diff - difference(s), different

ES - economic status

F, F's - female(s)
Fa, Fa's - father(s)

GPA - grade point average

hyp - hypothesis
HSC - high(er) social class
HS - high status

ISP - Index of Social Position

Lc - lower class
LMc - lower middle class
Ls, Ls's - lower status(es)

M, M's - male(s)
manag - management
Mc - middle class
Mo, Mo's - mother(s)

N - number of cases, numbers

org - organization

pop - population

R, R's - respondent(s)
Ru - rural

S, S's - source(s), student(s)
SC - social class
sci - science
SES - socio-economic status

SM - social mobility
SMA's - standard metropolitan area(s)
So, So's - son(s)
soc - social

TAT - Thematic Apperception Test

U - university
Uc - upper class
Ur - urban

Wc - working class

\+ - plus

2. Journal Titles

A. Amer. Acad. Pol. Soc. Sci. - Annals of the American Academy of Political and Social Science
Amer. J. Sociol. - American Journal of Sociology
Amer. Sociol. R. - American Sociological Review

J. Amer. Stat. Assn. - Journal of the American Statistical Association
J. Sci. Study Relig. - Journal for the Scientific Study of Religion
J. Soc. Psych. - Journal of Social Psychology

Marr. Fam. Living - Marriage and Family Living

Publ. Opin. Quart. - Public Opinion Quarterly

Relig. Education - Religious Education
Rur. Sociol. - Rural Sociology

Soc. Forces - Social Forces
Sociol. Anal. - Sociological Analysis
Sociol. Quart. - Sociological Quarterly

1. Allensmith, Wesley, & Beverly Allensmith. "Religious Affiliation and Politico-Economic Attitude: A Study of Eight Major U.S. Religious Groups," Publ. Opin. Quart., 1948, 12, Fall, 377-89.

   1. Hyp tested: Occupational status affects inter- and intragroup diff among religious org in politico-economic att.
   2. S's of data: Information on 8 groups taken from 6 national cross-sectional ballots (about 3,000 each) by the American Institute of Public Opinion, 1946.
   3. Findings: Hyp supported. Also concluded religion may operate as a latent cross-pressure against occupational status.

2. Bressler, Marvin, & Charles F. Westoff. "Catholic Education, Economic Values, and Achievement," Amer. J. Sociol., 1963, 69, Nov., 225-33.

   1. Hyp tested: "...among Catholics a Catholic education is negatively related to achievement values or to subsequent economic success."
   2. S's of data:
      a. subjects: native, white, once-married M's, 2 children, last born 6 months earlier.
      b. sample techniques: N was 265-309 men taken from probability sample of 1,165 couples living in nation's 7 largest SMA's. F's interviewed & 81% return of questionnaires by M's.
   3. Findings: Hyp rejected. 3 sociological assertions to be questioned: (1) Catholic schools teach a Catholic or "religious" stance on economic matters, (2) schools effectively transmit values, & (3) religion markedly influences economic att & achievement.

3. Burchinal, Lee G., & William F. Kenkel. "Religious Identification and Occupational Status of Iowa Grooms, 1953-1957," Amer. Sociol. R., 1962, 27, Aug., 526-32.

   1. Hyp tested: Occupational ranks of grooms as follows, starting with highest: Church-Protestant (specific denomination indicated), Catholic, Protestant (no denomination indicated), none.
   2. S's of data: Grooms not in these 4 groups or in Armed Forces omitted.
   3. Findings: Hyp supported except no important diff found between Catholics & Church-Protestants; are results generalizable to all employed Iowa M's or non-Ru areas?

4. Cantril, Hadley. "Educational & Economic Composition of Religious Groups: An Analysis of Poll Data," Amer. J. Sociol., 1943, 48, March, 574-79.

1. Hyp tested: None.

2. S's of data: 2 surveys each by American Institute of Public Opinion & Office of Opinion Research. National samples taken between March, 1939 & December, 1940. Equal N of M & F. N about 14,000. Sampling procedures not given.

3. Findings: Except for South, Protestants have higher educational & ES than Catholics. Increased SES found with increased church membership.

5. Carney, Richard E., & Wilbert J. McKeachie. "Religion, Sex, Social Class, Probability of Success, and Student Personality," J. Sci. Study Relig., 1963, 3, Fall, 33-42.

1. Hyp tested: Jews score higher on achievement motivation (measured by California Psychological Inventory) than Protestants & Catholics. Anxiety (measured by Alper-Haber Achievement Anxiety Scale) negatively related to achievement motivation. F's show less effect of social variables than M's.

2. S's of data: 231 M's & 346 F's in introductory mathematics, French, or psychology courses; mostly freshmen and sophomores; at U of Michigan. 167 M's & 175 F's in introductory psychology courses & 3 higher level psychology courses at Drake U in spring semester, 1962. No significant diff between 2 samples.

3. Findings: Hyp supported. Also achievement orientation positively related to SC. Sex diff: Protestant F's high, Protestant M's low; F GPA higher than M, especially among Catholics. Achievement-orientation positively, Achievement anxiety negatively correlated with GPA.

6. Christiansen, John R., John W. Payne, & Kenneth J. Brown. "Church Participation and College Desires of Rural Youth in Utah," Rur. Sociol., 1963, 28, June, 176-85.

1. Hyp tested: Mormon religious org attendance positively associated with desire to attend coll in high school Ru M's & F's.

2. S's of data: Virtually all (N=287) of M's & F's beginning 1959-60 school year as seniors in 3 adjacent Ru counties in central Utah were interviewed in August and September, 1960.

3. Findings: Hyp supported. Desire to attend coll also found when R had high grade point average (GPA) and peers were going (irrespective of parental support), or when R had low GPA and parents favored coll (irrespective of whether peers were going).

7. Davis, James Allen. Great Aspirations: The Graduate School Plans of America's College Seniors, Chicago: Aldine Publishing Co., 1964.

National study of coll seniors in 1961. More than any other

religious group, Jews plan to go to graduate school eventually or immediately. As for subjects majored in, Protestants overchose "other professions" & education; Catholics slightly overchose law & business; Jews overchose law & medicine, underchose engineering.

Graduate majors planned: Protestants overchose zoology, botany, earth sci, "other professions"; underchose humanities & soc sci, law, medicine, biochemistry. Catholics: overchose biochemistry, law, business, economics, philosophy; underchose zoology, botany, earth sci, "other physical sciences," art. Jews: overchose medicine, clinical psychology, law; underchose nursing, botany, zoology.

8. Deutscher, Irwin, & Ann Montague. "Professional Education & Conflicting Value Systems: The Role of Religious Schools in the Educational Aspirations of Nursing Students," Soc. Forces, 1956, 35, Dec., 126-31.

1. Hyp tested: Religious nursing schools stress traditional humanitarian bedside nursing; secular schools stress administrative (professionalized) nursing.
2. S's of data: Interviews of freshmen & seniors in 7 3-year hospital schools of nursing. 4 schools were religious (2 Catholic, 2 Protestant). N=181. No sampling procedures given; not a panel study.
3. Findings: Hyp confirmed; no significant diff between freshmen in 2 types of schools or between seniors in Catholic & Protestant schools. Seniors in both religious & secular schools had more professional att than freshmen.

9. Douglass, Harlan Paul. "Cultural Differences and Recent Religious Differences," Christendom, 1945, 10, Winter, 89-105.

No hard data. Argues frustration causes rise of sects among culturally deprived, i.e., poor southern farmers are attracted to sects. Frustration comes from status struggle.

The sects' individualistic ethics make them anti-labor. Quotes Rev. Claude Williams: "management uses sects as disguised company unions." Mc southern farmers told author they supported "Holy Roller" churches to keep their farm labor satisfied.

10. Dynes, Russell R. "Church-Sect Typology and Socio-Economic Status," Amer. Sociol. R., 1955, 20, Oct., 555-60.

1. Hyp tested: The greater the SES the greater the church-type beliefs.
2. S's of data: Random sample of adult pop listed in City Directory of Columbus, Ohio metropolitan area. Study based on 360 returns (53% of estimated Protestant sample).
3. Findings: Hyp supported. With lower SES there is greater rejection of worldly involvement, & greater acceptance of emotionalism, evangelicalism, literal Biblical interpretation, & other sect-like characteristics. These findings held within denominations as well as between denominations.

11. Elinson, Howard. "The Implications of Pentecostal Religion for Intellectualism, Politics and Race Relations," Amer. J. Sociol., 1965, 70, Jan., 403-15.

Current A. A. Allen movement studied as typical Pentecostal Movement. No hard data. This movement, whose membership is largely Negro, opposes all other sources of Truth outside Bible (i.e., "science, reason, intuition, etc.") & intellectual theorizing; it views "medical healing as uncertain, imperfect, temporary--in all ways inferior to miraculous healing," & sci as descriptive only--not for assigning causes or predicting the future. Allen sees scientists, writers, & intellectuals as eroding moral role of church & public morality. Thought to discourage intellectual or educational aspirations among adherents unless purely vocational.

12. Ellis, John Tracy. "American Catholics and the Intellectual Life," Thought, 1955, 30, Autumn, 351-88.

Why Catholics have failed to contribute much to intellectual life in America: Anti-Catholicism produced defensive att among Catholics. Most Catholics recent immigrants. Training & background of American priest not intellectual. Scholarly efforts of Catholic clergy unrecognized. Catholic universities' subject matter too thinly spread; underdeveloped graduate schools; much unnecessary duplication. Catholic schools over-emphasize morals at expense of intellectualism. Blame on Catholics themselves for not producing scholars in sci, arts, & humanities. Catholics should mingle more with non-Catholics. Catholics lack qualities of hard work and industry.

13. Fauman, S. Joseph. "Occupational Selection Among Detroit Jews," in The Jews: Social Patterns of an American Group edited by Marshall Sklare, Glencoe, Ill.: The Free Press, 1958, 119-37.

1. Hyp tested: Occupational diff between Jews & Gentiles may be traced to soc environment. These diff appear in Fa's occupation, family income, So education & industry.
2. S's of data: Random sample (in 1936-37; part of Michigan Census of Pop & Unemployment) of Detroit area So living at home with completed education, working or seeking work, & 16-25 years old, 750 Jews, 7,321 Gentiles.
3. Findings: Jews better educated, higher SES, more self-employed & upwardly mobile, less downwardly mobile than Gentiles. Explained by Jewish Ur origin; desire for education, economic independence, religious freedom, & non-discrimination. So education, industry more important than Fa's occupation, family income.

14. Fichter, Joseph H. Parochial School, South Bend, Ind.: Notre Dame University Press, 1958.

This is a detailed, largely descriptive, study of a single Roman Catholic parochial school in an American city. Data were gathered by means of observation, interviews, & questionnaires.

Parents who send their children to this schoo do so mainly because they want them to have a Catholic training. Catholic parents who send their children to public schools in the city do so because it is more convenient. The parochial school children spend about 25% more time per week in home study than do the public school children. The significance of present elementary education for the future careers & occupations of the children seems to be largely lost on the parents. Roughly two-thirds of both parochial & public school parents appear to have formulated no aspirations for their children in this regard. The children themselves have thought more about this question, the occupational goals of the boys being higher than those of the girls.

SC distribution of Catholic Fa with children in the parochial school is higher than that of males in general in the 30-44 age group in the city.

15. Glazer, Nathan. "The American Jew and the Attainment of Middle-Class Rank: Some Trends and Explanations," in The Jews: Social Patterns of an American Group edited by Marshal Sklare, Glencoe, Ill.: The Free Press, 1958, 138-46.

Author cites studies showing more upward mobility, education, self-employment & income per level of education among Jews than Gentiles. Historically, he sees them choosing professions & trade for protection against discrimination. In so doing, they stressed care, foresight, moderation, sobriety & postponement of pleasure in their use of time, their personality, education & way of life. These values proved an asset in these rapidly-expanding occupations.

16. Glock, Charles Y., & Rodney Stark. "Is There an American Protestantism?," Transaction, 1965, 3, Nov.-Dec., 8-13, 48-49.

1. Hyp tested: No substantial agreement on beliefs among American Protestants.
2. S's of data: Random sample of church members in 4 metropolitan counties in northern California. N=2326 Protestants, 545 Catholics.
3. Findings: Hyp supported. 4 statistical groupings proposed: liberals (Congregationalists, Methodists, Episcopalians), moderates (Disciples of Christ, Presbyterians), conservatives (American Lutheran, American Baptist, Catholics), fundamentalists (Missouri Synod Lutherans, Southern Baptists, sects). Liberals view works (& not just faith) as more necessary for salvation than others.

17. Goldberg, David, & Harry Sharp. "Some Characteristics of Detroit Area Jewish and Non-Jewish Adults," in The Jews: Social Patterns of an American Group edited by Marshall Sklare, Glencoe, Ill.: The Free Press, 1958, 107-18.

1. Hyp tested: None.
2. S's of data: 3 Detroit Area Studies (1951, 1954, 1955); probability samples of persons 21 or older.
3. Findings: Ur background claimed to help the SES rise of Jews. Jews are (1) over-represented in proprietor, managerial, & official occupational categories, (2) more likely to be self-employed, (3) attend worship less than Protestants or Catholics.

18. Goldstein, Bernice, & Robert L. Eichhorn. "The Changing Protestant Ethic: Rural Patterns in Health, Work, and Leisure," Amer. Sociol. R., 1961, 26, Aug., 557-65.

1. Hyp tested: None. An attempt to determine whether Protestant Ethic persists among farmers.
2. S's of data: 260 central Indiana farmers of 413 in Purdue Farm Cardiac Project. 40% of 413 heart-diseased. Sampling procedure not given.
3. Findings: High-work orientation has become an end in itself; it is inversely related to self-reported church attendance, amount of education, to systematic, rational, economic behavior; it is directly related to age, individualism, and ascetic behavior.

19. Greeley, Andrew M. Religion and Career, New York: Sheed & Ward, 1963.

This is an analysis of the relation between religious preference and occupational orientation of a 10% sample of a national sample of some 33,000 June, 1961, coll graduates.

Several hyp, drawn chiefly from O'Dea, Knapp & others, were tested, All the hyp were consonant with the Weber thesis & based on the proposition that Catholics, being more traditionalistic, are at an educational & occupational disadvantage compared to Protestants & Jews.

Most of these hyp were not supported by the data. The proportion of Catholic & Protestant students is approximately = to the proportion of these religious groups in the population at large. Catholics are more likely than Protestants to go to graduate school & to plan to study one of the traditional arts & sci subjects. They are as likely as Protestants & Jews to plan careers in the academic professions, though less likely than Jews to plan to enter law or medicine, & less likely than Protestants to plan to enter the field of education. Catholics are more likely than Protestants or Jews to plan business careers & work for large companies. Catholics made about the same undergraduate grades as Protestants but made lower grades than Jews.

Major diff in occupational values, as measured by modification of Rosenberg value items, are between Jews & Gentiles rather than between Catholics & Protestants. Protestants are more interested in helping people than Catholics and less interested in making money or exercising leadership.

Catholics in Catholic coll overchoose the humanities and underchoose biological sci in comparison to Catholics in non-Catholic coll. Otherwise no significant diff were found in academic performance or career plans of Catholics enrolled in Catholic and non-Catholic coll. Upwardly mobile Catholic M's are more likely than other categories of Catholics to attend non-Catholic coll. Some evidence that faculty at Catholic coll give special encouragement to brighter students to go to graduate school in arts & sci fields. Among Catholics ethnicity clearly affects career & educational plans.

The author asks what it is about religious group membership that causes diff across a range of dependent variables. He suggests many of these diff may have little to do with theology or religious convictions but may reflect the historical adaptation of religious subcultures to their environment. He finds that almost none of the traits correlated with religions group membership in this study are positively correlated with degree of personal religious commitment. They do seem, however, to be correlated with whether the student lives in an area where many others of his own religion live. It is exposure to the norms of particular subcultures, not personal religious commitment, that probably accounts for the "religious" diff found in this study.

20. Havens, Joseph. "The Changing Climate of Research on the College Student and His Religion," J. Sci. Study Relig., 1963, 3, Fall, 52-69.

Cites unpublished study done at Harvard by Stanley King et al. in 1961. Found more cross-pressures in S's with emergent values (E's) than S's with traditional values (T's). Former had high income expectations but less occupational direction.

Background: T's Protestant, E's "other" (atheists, humanists, fringe religious groups). Self-definition: T's used agreed-upon social roles, E's used qualities intrinsic to themselves. Stress in Morris Ways of Life: T's rationality, order, responsibility, group activity, action, & progress; E's sensuous enjoyment, receptiveness to others, awareness of world. Subject preferences: T's natural sci over humanities, E's reverse of T's. Activities: T's soc service, student government, athletics; E's literature, plastic arts, musical groups.

21. Havens, Joseph. "A Study of Religious Conflict in College Students," J. of Soc. Psych., 1964, 64, Oct., 77-87.

In a footnote he cites W. Seward Salisbury ("Social correlates of orthodoxy in belief"--mimeographed) and says, "On the basis of a questionnaire study of 1,552 students, Salisbury concluded that orthodox students find greater compatibility & less conflict between sci & religion than do the theologically liberal."

22. Hertz, Karl H. "Max Weber and American Puritanism," J. Sci. Study Relig., 1962, 1, Spring, 189-97.

Contends (following Weber) Protestant Ethic applied more to Puritanical America than to Europe. Disciplined, frugal, rational, sober, industrious behavior required as God's will; activity a virtue, inactivity (like meditation) sinful.

Early American religious leaders made roles of these traits which suited harsh New England environment. Proper overt behavior brought success, so habits required by Protestant Ethic became divorced from their religious moorings & became ends in themselves.

23. Hites, Robert W. "Change in Religious Attitudes During Four Years of College," J. of Soc. Psychol., 1965, 66, June, 51-63.

1. Hyp tested: None.

2. S's of data: N=60. Panel design: coll students tested as freshmen (in 1956) & as seniors. S's main-line Protestants from southeast U.S.; most graduated from Alabama high schools.

3. Findings: No significant diff in religious belief changes by major or intention to enter (a) teaching, (b) the ministry or Christian education, or (c) medicine or dentistry. As a whole, however, S's religious beliefs did change while in coll.

24. Holt, John B. "Holiness Religion: Cultural Shock and Social Reorganization," Amer. Sociol. R., 1940, 5, Oct., 740-47.

Contends Holiness religion reorganizes Lc migrants from Ru areas in the South to Ur areas. Because they are "reactionary & reformist" instead of "revolutionary & constructive" they may serve as a way of socializing the migrants in the values which will help them rise in class in their new surroundings.

25. Hurvitz, Nathan. "Sources of Middle-Class Values of American Jews," Soc. Forces, 1958, 37, Dec., 117-123.

U.S. Jews have had a high rate of upward mobility. Similarities between the Protestant Ethic & Judaism are seen. Both have a democratic, this-worldly philosophy of moderation; a utilitarian, rational & empirical orientation; an emphasis on scholarship; a stress on cleanliness, purity & sobriety. Further Jewish advantages: a lack of family authority encouraging flexibility; a belief they were divinely "chosen" gave an incentive to rise in worldly affairs to prove this; as a despised minority, they were forced into business where they learned foresight; forced into Ur living, they developed "characteristics of uncertainty, unrest, hurry, risk...intensification of nervous stimulation...heightened awareness...& individualistic philosophy." Unlike other immigrant groups, Jews had already adjusted to a minority status before coming to America.

26. Johnson, Benton. "Do Holiness Sects Socialize in Dominant Values?," Soc. Forces, 1961, 39, May, 309-16.

Generalizations offered on basis of observations of white southern Holiness groups. Argues a sharp distinction made by Lc white southerners between Lc and Mc values; similar break with past urged by Holiness groups in conversion. These groups do not reject this worldly involvement; only forms counter to religious strictures. To obtain reward hereafter, "demands consistent output of effort, a denial of distracting pleasures, and a focus on achievement" now in any activity. These Holiness themes "directly converge with dominant American values."

27. Knapp, Robert H., & Hubert B. Goodrich. "The Origins of American Scientists," in Studies in Motivation edited by David C. McClelland, New York: Appleton-Century-Crofts, Inc., 1955, 341-51.

Taking only M's receiving bachelor's degrees between 1924-34, who got a doctorate, & who were listed in 1944 edition of American Men of Science, Catholic coll produced fewer scientists (taking rate per thousand S's getting bachelor's) than public or small private coll. Explanation: (1) Protestantism has permitted faster secularization & (2) Protestantism advocated values congruent with sci; these were (a) democratic political traditions, (b) worldly & materialistic values, (c) asceticism, thrift & sobriety, (d) individualism & self-reliance, (e) rational empiricism, (f) utilitarianism.

28. Kosa, John, & Leo D. Rachiele. "The Spirit of Capitalism, Traditionalism, and Religiousness: A Re-examination of Weber's Concepts," Sociol. Quart., 1963, 4, Summer, 243-60.

1. Hyp tested: The more religious the Catholic, the less he will display the spirit of capitalism.
2. S's of data: 363 native-born white M S's, freshmen, New York & adjacent states, church-oriented families; represent 90% of corresponding pop in 2 classes of one Catholic undergraduate coll.
3. Findings: No relation between religiousness (measured by LeMoyne Religion Test) & levels of aspiration (combining mobility, occupational, educational, and independence), but found ethnicity & SES predictive of latter. Suggest sacred & secular versions of both traditionalism and capitalism.

29. Kosa, John, Leo D. Rachiele, & Cyril O. Schommer. "Marriage, Career, and Religiousness Among Catholic College Girls," Marr. Fam. Living, 1962, 24, Nov., 376-80.

1. Hyp tested: Marriage-orientation related to Catholic religion, high religiosity, low educational aspirations, low SES, & low scholastic aptitude.
2. S's of data: 178 F S's Screened for coll, church oriented families, enrolled in 2 classes of one Catholic undergraduate college.
3. Findings: Hyp supported especially in Lc F's. 4 factors not independent. Low SES F's project aspirations onto husband.

Religiosity measured by LeMoyne Religion Test (which examines knowledge); scholastic aptitude measured by Ohio State U Aptitude Test.

30. Lazarwitz, Bernard. "A Comparison of Major United States Religious Groups," J. Amer. Stat. Assn., 1961, 56, Sept., 568-79.

1. Hyp tested: None.
2. S's of data: 3 national surveys in 1957-58 taken by Survey Research Center (U of Michigan). Sampling not detailed but proportions in each religious group matched census data. Used city directory.
3. Findings: Along a combined index of education, occupation, and income, Episcopalians, Jews, & Presbyterians formed the top group; Methodists, Lutherans, & Roman Catholics formed the middle group; Baptists were lowest in status.

31. Lenski, Gerhard E. "Social Correlates of Religious Interest," Amer. Sociol. R., 1953, 18, Oct., 533-44.

1. Hyp tested: None.
2. S's of data:
   a. overall: data gathered in 1941 by Committee on the Social & Psychological Factors Affecting Fertility (sponsored by Milbank Memorial Fund). Household survey of whites in Indianapolis.
   b. stages of collection:
      (1) initial: N=102,499 dwelling units.
      (2) sub-sample of (1): 2,589 once-married in 1927, 28, 29, when wife under 30, husband under 40; native-born; Ur; Protestant; at least 8th grade education.
      (3) sub-sample of (2): intensive follow-up interviews with 860.
3. Findings: (Religion used as dependent variable):
   a. occupation: no significant diff, but service workers indicated more interest in religion than laborers in the unskilled category; in the professional category technicals (chemists, engineers, etc.) indicated more religious interests than doctors, dentists, coll professors, lawyers.
   b. mobility: inverse relationship with religion. Suggests conflict of Christian ethics and business practices as reason.

32. Lenski, Gerhard. The Religious Factor, Garden City, N. Y.: Doubleday & Co., Inc., 1961, 1-31, 73-119, 247-48, 288-330.

The author's major proposition is that the religious groups in an American metropolis orient their members differently to various aspects of their daily lives. The research questions in the area of the relationship of religion to economic behavior were influenced by

the Weber thesis. S's were a cross-section sample of 656 adult Detroit residents.

The author regards religious groups as more than formal associations. He sees them as subcultures or endogamous "socio-religious groups" sharing norms many of which are distinct from other groups in their environment. He distinguishes four major socio-religious groups in Detroit: (1) white Protestants, (2) white Catholics, (3) Negro Protestants, & (4) Jews. In addition, 4 measures of individual religious involvement were employed: (1) associational involvement, or frequency of attendance at worship; (2) communal involvement, or degree to which primary relations are limited to persons of the same religious group; (3) doctrinal orthodoxy, or extent of subscription to traditional doctrinal statements; (4) devotionalism, or importance of private communion with God.

The data show Jews are the most likely of all the socio-religious groups to have att reflecting the "spirit of capitalism." They are more likely than others to have positive att toward work, desire advancement in their job, be self-employed, keep detailed financial records, disapprove of installment buying, etc. In general, white Protestants rank next after Jews in frequency of capitalist att, followed in turn by Catholics & Negro Protestants.

Protestants are not distinguished from other groups by adherence to the doctrine of the calling or by economic asceticism. White Protestants do enjoy a mobility advantage over Catholics, even when class & ethnic background are held constant. White Protestants are more likely to have been upwardly mobile if their parents were devout; the same pattern does not hold for Catholics. In general, white Protestants who are active in their churches are more likely to hold capitalist values than those who are not active; the same pattern does not hold for Catholics. Wc white Protestants are more hostile to labor unions than are Wc Catholics. Although Negro Protestants are least likely of all the groups to have capitalist values, those who are actively involved in church life are more likely to have such values. Catholics holding low-level jobs are more likely to have positive att toward work than are Catholics holding high-level jobs; among white Protestants the reverse is true. On this & a few other items the diff between Catholics & Protestants is most marked among HS R's. Moreover, socio-religious diff are also most marked among R's who are northern-born 3rd generation Americans. The author suggests that the process of assimilation is not reducing major historic diff among socio-religious groups.

For Protestants & Catholics a high degree of communal involvement is linked with a low rate of vertical mobility. Among Catholics & white Protestants devotionalism is positively associated with upward mobility & negatively associated with downward mobility. Devotionalism is also strongly associated with a positive att toward work. Doctrinal orthodoxy, on the other hand, is negatively related to a positive att toward work.

Among Catholic Mc M's, having a Catholic education is associated with a negative att toward work. The author suggests that Catholic schools do not develop in boys att that permit them to enjoy the more demanding jobs of the modern city.

The author argues that the belief systems of socio-religious groups cannot systematically be reduced to environmental factors such as

class. They must be held to operate independently. He offers data supporting the contention that socio-religious group membership is a variable of comparable importance to class.

33. Lindenfeld, Frank. "A Note On Social Mobility, Religiosity, and Students' Attitudes Towards Premarital Sexual Relations," Amer. Sociol. R., 1960, 25, Feb., 81-84.

1. Hyp tested: None related to occupational mobility & religiosity.
2. S's of data: Representative sample of unmarried S's at coeducational liberal arts coll. N=225. Classed as "religious" if they thought religion was important to them, & upwardly mobile if neither parent had graduated from coll.
3. Findings: Among M's religiosity associated with upward mobility. Suggests socialization process received by upwardly mobile S's preparation for higher SES.

34. Lipset, Seymour Martin, & Reinhard Bendix. Social Mobility in Industrial Society, Berkeley & Los Angeles: University of California Press, 1959, 48-56, 255-59.

Authors cite studies by Survey Research Center (U of Michigan) & by Stouffer (Communism & Civil Liberties) which show diff between religious groups caused by ethnicity.

They argue that Jews may have had Mc values (i.e., learning) allowing rise in SS. Likewise, some religious groups (i.e., ascetic Protestant sects) may stress behavior on religious grounds (i.e., good work habits, cleanliness, concern for personal appearance) leading to upward mobility as an unintended by-product.

35. McClelland, David C. The Achieving Society, Princeton, N. J.: D. van Nostrand Company, Inc., 1961, 356-73.

Cites studies suggesting the higher n Achievement scores found in religious groups stressing direct individual (rather than ritual) contact with the Divine & which play down the role of religious experts. Feels this emphasis encourages individual accomplishment rather than dependence on others and is reflected in a high n Achievement score.

36. McClelland, David C., A. Rindlisbacher, & Richard deCharms. "Religious and Other Sources of Parental Attitudes Toward Independence Training," in Studies in Motivation edited by David C. McClelland, New York: Appleton-Century-Crofts, Inc., 1955, 389-97.

1. Hyp tested: Protestant families will emphasize independence training at an earlier age than Catholic families.

2. S's of data:
   a. instrument: Mo & Fa asked to give ages when their child should have mastered various activities.
   b. S's: parents 30-50 years, Protestant, Jewish, Irish-Catholic, Italian-Catholic. Equated N of Mo & Fa & of 3 SC groups. Total N=152. Sampling not given.
3. Findings: Hyp supported. To tie into Weber thesis, must prove Protestant countries higher in economic development than Catholic countries.

37. McNamara, Robert J. "Intellectual Values and Instrumental Religion," Sociol. Anal., 1964, 25, Summer, 99-107.

1. Hyp tested: Catholics' achievement orientation more externally motivated than Protestants'. "Instrumental" values not associated with "intellectual" values.
2. S's of data:
   a. S's: coll seniors at Fordham, Columbia, Cornell, & Notre Dame. Response rates 85, 81, 66 & 25% respectively, to mailed questionnaire.
   b. eligibility: belief in a personal transcendental God.
   c. "instrumental" response: indication religion is a tool; i.e., religion &/or God a rule-book for living, prayer serves as "adjustment" to the world.
   d. "intellectual" response : knowledge for its own sake indicated by choice of career, starting with most intellectual in the following order: graduate work (arts & sci), professional school, no graduate work.
3. Findings: Hyp supported in Catholic coll; no relation found in secular coll. In Catholic coll, no diff between R's according to graduate or professional school plans.

38. Mack, Raymond W., Raymond J. Murphy, & Seymour Yellin. "The Protestant Ethic, Level of Aspiration, and Social Mobility: an Empirical Test," Amer. Sociol. R., 1956, 21, June, 295-300.

1. Hyp tested: No significant diff in SM or aspiration levels between Protestants & Catholics.
2. S's of data: 1,389 salesmen, 515 engineers, & 301 bankers from larger sample of 2,205 white M's. Not a random sample. Data from employee personnel history forms administered individually by consulting firm; no selection factors in who filled out forms.
3. Findings: Hyp supported. Suggest Catholics have absorbed Protestant Ethic as part of American ethos.

39. Mayer, Albert J., & Harry Sharp. "Religious Preference and Worldly Success," Amer. Sociol. R., 1962, 27, April, 218-27.

1. Hyp tested: Religious preferences associated with worldly success.
2. S's of data: From Detroit Area Studies, 1954-59; random sample; whites only; N over 9,000. No measure of devoutness.
3. Special analytical technique: R's Ur reared, U. S. born, & natives of Detroit were felt to have greater achievement potential; therefore these 3 measures were combined into 1 index. Worldly success was then determined relative to this combined index.
4. Findings: Hyp supported (Weber with modifications). Groups ranked as follows starting with high: Jewish, Eastern Orthodox, Semi-Christian (Latter-day Saints, Christian Scientist, Spiritualist, etc.), Episcopalian, Calvinist (Congregational, Evangelical & Reformed, Dutch Reformed, & Presbyterian), no denomination Protestant, Methodist, Small sects, "no preference" tied with Lutheran, Baptist, Catholic. Suggest religious influences are difficult to separate from other subcultural influences.

40. Means, Richard L. "Intellectuals Within the Church," Relig. Education, 1960, 55, Sept.-Oct., 341-44.

An evaluation with no hard data. Disagrees with O'Dea's & Ellis' claim that Protestants have produced more intellectual leaders than Catholics. He says there is no sociological data on this. Says category"Protestants" commonly used to indicate those R's who are neither Catholics nor Jews; in these studies "Protestants" is a residual category including churched and non-churched. Complains no check of the religious commitment of "Protestant" intellectuals normally made; therefore religion may be entirely unrelated to intellectual accomplishment. He is doing a study on the relation of basic values & choice of physical sci as a vocation. It is his impression that religion makes no diff, judging from interviews he has made.

41. O'Dea, Thomas F. American Catholic Dilemma, New York: Sheed & Ward, 1958.

The author documents and attempts to account for the lack of Catholic representation in American intellectual circles. He points out areas of Catholic under-achievement, most of which are areas demanding creativity & initiative. Characteristics of the American Catholic milieu which inhibit the development of intellectual creativity are held to be: (1) formalism, or the tendency to prefer closed, traditional systems of thought to the search for insight through new experience; (2) authoritarianism, or the tendency to resolve questions by appeal to custom or by the formal pronouncement of authorities; (3) clericalism, or the tendency to relegate intellectual activities to priests; (4) moralism, or the tendency to regard the world chiefly as a place of moral danger to the soul; (5) defensiveness, or the tendency to perceive a strong threat in any intellectual position that does not exactly accord with traditional teaching.

42. Parsons, Ann. "The Pentecostal Immigrants: A Study of an Ethnic Central City Church," J. Sci. Study Relig., 1965, 4, Spring, 183-97.

Report of 18 months observation in an Italian Pentecostal church. Contrast between initial beliefs of members & their post-conversion beliefs with resulting conflicts is noted. Evidence for Weber thesis found in stress on self-discipline (which included saving money) & literacy (to read Bible). At time of conversion members were poor & only 25% literate (30 years ago). Now they are upper Lc & LMc & virtually all literate.

43. Pope, Liston. "Religion and the Class Structure," A. Amer. Acad. Polit. Soc. Sci., 1948, 256, March, 84-91.

1. Hyp tested: None.
2. S's of data: 4 polls taken in 1945-46 by Office of Public Opinion Research. Sampling procedure not given.
3. Findings: % Uc highest in Congregational, Episcopal, Presbyterian, Jewish groups; % Lc highest among Roman Catholics & Baptists; remaining groups at neither extreme. % in business & professional occupations highest among Congregationalists, Episcopalians, Presbyterians & Jews; % Ur manual workers highest among Catholics & Baptists; % farmers highest among Methodists, Baptists, Lutherans & Congregationalists. % not completing high school highest among Baptists, Catholics, Methodists, & Lutherans. % completing coll highest among Presbyterians, Episcopalians, & Congregationalists.

44. Rapoport, Robert, & Rhona Rapoport. "Work and Family in Contemporary Society," Amer. Sociol. R., 1965, 30, June, 381-94.

Cites work in preparation by Rapoport & Laumann. N & sampling not given. Survey of 1954 graduates of 3 technical universities. Find wife's religion (but not graduate's) related to career line choices & SM; those with Catholic or Jewish wives less likely to move about geographically. Graduates with Catholic wives had less intense general professional orientation; found in lower technical or managerial jobs. Those sharing decisions with wives more professionally committed & more likely to be in research or academic positions.

45. Rasmussen, Albert Terrill. "Contemporary Religious Appeals and Who Responds," in Religion and the Face of America, edited by Jane C. Zahn, Berkeley, California: University Extension, University of California, 1958, 1-16.

Mainline Protestantism appeals to suburbia & not to Ru areas or inner city. It is being encroached on by Fundamentalism, which is now appealing to the educated, especially to physical scientists (though not to soc scientists), possibly because they hope the simplicity of sci is applicable to religion. Fundamentalism also appeals to the uprooted with no hopes of upward SM. Metaphysical cults appeal to

Mc middle-aged F's. These cults teach that right thought removes evil; they ignore soc action movements. Author sees dilemma of Protestantism is its own success. By accepting status quo it has come to have less influence.

46. Roe, Anne. The Making of a Scientist. New York: Dodd, Mead & Co., 1953.

Religion not important to any of 64 eminent (as decided by judges in own field) physical, biological, & soc scientists studied. None Catholic; all had gone to Sunday school as children.

Using McClelland's measures partly (Rorschach & TAT tests), & in discussing childhood experiences, found evidence of R's personal independence: 25% experienced death of 1 parent in childhood; most felt independence from parents was desirable. Soc scientists: families close-knit, but isolated from community; felt superior. In TAT tests, scientists allowed for no chance factors in stories; suggests need for control or order.

47. Rosen, Bernard C. "Race, Ethnicity, and the Achievement Syndrome," Amer. Sociol. R., 1959, 24, Feb., 47-60.

1. Hyp tested: Among Mo's of boys 8-14 years, Jews, Greeks & white Protestants have higher standards of achievement motivation, values & aspirations than French-Canadians, Italians & Negroes.
2. S's of data: R's non-randomly chosen. Interviews with 62 French-Canadians, 74 Italians, 47 Greeks, 57 Jews, 65 Negroes, 122 Protestants. Class measured by ISP scale; no measure of religious involvement. Indexes making up achievement syndrome: expectancy to do a good job, to be independent early, to be individualistic, to go to coll, to achieve a high status occupation.
3. Findings: Hyp supported. SES also important.

48. Rossi, Peter H. & Alice S. Rossi. "Some Effects of Parochial School Education in America," Daedalus, 1961, 90, Spring, 300-28.

Fragmentary data from 4 east coast studies. Conclusions tentative. Course work in parochial schools coll oriented, little manual training. Slightly more F's attend parochial schools. Catholics attending parochial schools have higher IQ, higher motivation, slightly more upwardly mobile aspirations, & higher SES background than Catholics attending public schools.

49. Smith, James Otis, & Gideon Sjoberg. "Origins and Career Patterns of Leading Protestant Clergymen," Soc. Forces, 1961, 39, May, 290-96.

1. Hyp tested: None.

2. S's of data: The 1st Protestant Clergyman listed on every 9th page of Who's Who in America. 88% of 297 returned questionnaires.

3. Findings:
   a. SC: ministers of HSC background; though less true of younger ones; all were of higher SC background than Catholic clergy. 1/4 not of parents' faith, but the denominational shifts made were not to higher SC faith. 35% of Protestant ministers' Fa's were professional or manag.
   b. chief reasons for entering ministry (Lutherans, Methodists & Presbyterians fall between extremes below):
      (1) divine call: Episcopal 22.5%; Baptist 64.4%.
      (2) service motivation: Episcopal 36.7%; Baptist 11.1%.
   c. ministers under 50 had more extra-familial encouragement to enter ministry than oldest ministers (61+). So's of S's: 72.3% professions, 14% manag. Suggests ministry may hold less prestige than formerly.

50. Stark, Rodney. "On the Incompatibility of Religion and Science: A Survey of American Graduate Students," J. Sci. Study Relig., 1963, 3, Fall, 3-20.

1. Hyp tested: Deep commitment to religion & sci mutually exclusive.

2. S's of data: National Opinion Research Center, 1958. 25 coll granting arts & sci Ph.D's picked by stratified random sampling. Random sample of graduate students from each coll. Total N=2,842.

3. Findings: Hyp supported. Church attendance negatively, scholarly contributions positively related to apostasy, to secular vs. parochial schools, to professional vs. school commitment, to intellectual self-conceptualization & self-expression. Preliminary data show favorable att toward sci negatively related to fundamentalism.

51. Strodtbeck, Fred L. "Family Interaction, Values, & Achievement," in Talent and Society by David C. McClelland, et al. Princeton, N. J.: D. Van Nostrand Company, Inc., 1958, 135-94, 259-66.

1. Hyp tested: Jews now have higher status than other immigrants arriving at same time equally impoverished (no exception in 25 studies reviewed). Therefore, Jewish values more congruent with American values than are Italian values.

	Jewish	Italian
view of world:	rational mastery possible	fate controls
family ties:	individual success more important	family ties more important
self-perfection:	attempted	not attempted; thought impossible

	Jewish	Italian
scope of concern:	common good	family
interpersonal relationships:	equalitarian	power-oriented

2. S's of data: 109 Jewish & 285 Italian M's (14-17) in New Haven. Stratified by grades & SES of family. No sampling procedure given.

3. Findings: Hyp confirmed. Jews have values more likely to promote high achievement than Italians, but this diff is decreasing. Jews, when compared with Italians, had more familial agreement, more desire for coll, more desire for individual rather than group accomplishment, more disapproval of Ls occupations.

52. Super, Donald E., & Paul B. Bachrach, Scientific Careers and Vocational Development, New York: Teachers College, Columbia University, 1957, 3, 37-38.

Survey of literature shows that the typical scientist does not tend to be a churchgoer. Although Protestantism & Judaism have tended in the past to produce more scientists than Catholicism, this is becoming less marked as Catholics, formerly predominantly Lc, attain higher SES.

53. Veroff, Joseph, Sheila Feld, & Gerald Gurin. "Achievement Motivation and Religious Background," Amer. Sociol. R., 1962, 27, April, 205-17.

1. Hyp tested: None stated but Weber thesis is assumed.

2. S's of data: Representative national sample of 1,620 M's & F's. Analysis based on TAT test results of white M's who gave adequate stories & were Protestant, Catholic, or Jewish (N=512).

3. Findings: Among all Catholics high n Achievement scores found with (1) lower income and (2) larger families. Also middle-aged Catholics score higher than young or old Catholics. These 3 patterns used to account for higher Catholic than Protestant n Achievement scores. Suggest Catholic training, as compared to Protestant training is specific, concrete & external. Diff not related to church attendance, Protestant denominations, & held when % foreign-born, % Ur, & section of country were controlled. Trends more pronounced in northeast.

54. Wagner, Helmut R., Kathryn Doyle, & Victor Fisher. "Religious Background & Higher Education," Amer. Sociol. R., 1959, 24, Dec., 852-56.

1. Hyp tested: Protestant coll students want B.S. & Catholics, B.A.

2. S's of data: All Catholics & random sample of Protestants at private eastern university at which = N are seeking B.A. & B.S. degrees. Used mail questionnaires. Returns: non-Catholics 67% (N=207), Catholics 72% (N=159). No suspected bias by denomination or region in returns.

3. Findings: Hyp rejected. Catholic S's have higher SES background than Catholics nationally, but lower SES than Protestants in sample. They have been in country shorter time than Protestants in sample, but longer time than Catholics nationally. 2 untested alternatives suggested: Catholics wanting liberal arts training choose Catholic coll; & acculturation is reducing diff between Catholics & Protestants.

55. Warkov, Seymour, & Andrew M. Greeley. "Parochial School Origins and Educational Achievement," Amer. Sociol. R., 1966, 31, June, 406-14.

1. Hyp tested: The traditional educational achievement gap between Catholics & Protestants will decrease and disappear with decreasing age.
2. S's of data:
   a. Post-Censal Survey of 1960: Sampling & mail questionnaire return rate not given here. Physical, biological, & soc scientists; engineers; & mathematicians' educational achievement analyzed.
   b. National Opinion Research Center's study of 1961 coll seniors: Sampling not given here.
3. Findings: Hyp supported. Argues traditional educational diff between Catholics & Protestants due to poor economic conditions of former; that Catholic educators now favorable to education; that Catholic SES factors (including education) make Catholics comparable to other Ru immigrant groups, not to Jews, who were historically Ur.

56. Weber, Max. The Protestant Ethic and the Spirit of Capitalism, New York: Charles Scribner's Sons, 1958 (translated by Talcott Parsons).

Weber argued that the "ascetic" branches of Protestantism were a major source of the values and motives which led historically to the development of modern capitalism. Modern capitalism differs from previous forms of economic enterprise by its emphasis on the rational & methodical pursuit of gain.

Protestantism did not deliberately produce capitalism, but by insisting that man's duty to God consists in serving him actively & purposefully in a worldly calling, it fostered traits of initiative, diligence, frugality, & a willingness to break with tradition, that had a significant economic impact.

Weber regarded Calvinism, particularly English & American Puritanism, as the Protestant tradition most conducive to the development of capitalism, but Pietism & the Methodist & Baptist movements also exerted a similar influence. Roman Catholicism, Lutheranism & Anglicanism, by virtue of their teachings regarding sin & grace, did not exert such an influence.

Weber's method consisted in an examination of Calvinist theology, the writings of leading Protestants (chiefly English), & the requirements of early Protestant church life.